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Would See the Marks!

AN EDITORIAL

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PEACE ON THE PACIFIC CONFERENCE

The Australian Labor Party in a letter dated January 1, 1926, has sent out a call for the countries bordering on the Pacific to hold a Pan-Pacific Conference, at Honolulu about the *third week in November, 1926*. The object of the proposed Conference is "to bring together representatives of Labor and other organizations from countries bordering on the Pacific Ocean with a view of arriving at a better understanding in respect to the future peace of the Pacific....In addition to the question of Peace and War, any business may be introduced, providing it be of joint inter-Pacific importance and is notified in time for its inclusion in the Agenda of the Conference." With the Call, the following Declaration is sent, as indicating the spirit and motive behind the Call. This Declaration was adopted by the National Conference of the Australian Labor Party, in 1924. It is named, "An Anti-War Declaration" and reads as follows: "The Australian Labor Party, convinced that with another great war, the horrors and terrors of the last will be eclipsed, affirms it to be the duty of the Australian Labor Movement to declare that, under no circumstances should the workers take up arms in the interest of international rivalries, but, instead, will join with the workers of all countries in striving whole-heartedly for peace by international action." The Call for the Conference at Honolulu states that it comes as the result of repeated demands for the holding of such a Conference.

FEDERAL MOTION PICTURE HEARING APRIL 14

The hearing on the Federal Regulation of Motion Pictures which has been fixed by the House of Representatives Committee on Education for Wednesday, April 14 at 10 A. M. at Room 405 in the House Office Building, Washington, D. C., promises to be an epoch making occasion. This Committee in 1915 unanimously approved the Smith-Hughes bill for the Federal Regulation of Motion Pictures. The Great War, however, prevented Congress from

acting upon the bill. Later it was hoped that Will Hays might improve the morals of the movies. Three great National motion picture conferences, however, have declared that the pictures, where there is no State or city regulation of them, are more demoralizing than ever. The Committee will consider two bills, the Swoope Bill, H. R. 4094, which is practically the same as recommended to Congress by the H. R. Committee on Education in 1916. It provides for a previewing of films and that they shall conform to certain specified standards before they can be licensed for interstate commerce. The Upshaw Bill, H. R. 6233, does not require compulsory previewing of films but provides for the regulation of films at the source of production before the expense of filming has occurred. It is a constructive measure to regulate the motion picture industry preventing the tyranny of a few producers over the whole industry and providing an open market and the maintenance of decent competition of all branches of the industry. It provides for the raising of one million dollars to be given to the Picture Department of Education for the purchase or manufacture of films for use in the public and other schools of the Nation as an important help in the proper training of youth.

ORGANIZED AS SERVANTS OF SYRIA

When the Week of Prayer special meetings were held at the Lebanon Boys' School, Suk-el-Gharb, Syria, under the leadership of George H. Scherer, the general theme was, "Getting Clean and Keeping Clean." The topics considered were: "A Clean School;" "Clean Words;" "Clean Hands;" "Clean Hearts;" "Help Make Syria Clean." About two weeks after these meetings were concluded, the boys were invited to take the following pledge: "I promise that whatever be my profession, I will dedicate myself to the service of Syria." Under the leadership of a fine Moslem boy, an organization was effected called, "Servants of Syria." These boys plan to attack intemperance, gambling and social immorality. Most of these boys are in the Sunday-school connected with the Boys' School at Suk-el-Gharb, though such membership is entirely voluntary. Mr. Scherer is also the Field Secretary of the World's Sunday School Association and directs the work of the Bible Lands Sunday School Union which comprises both Syria and Palestine. During recent months, he has been at Beirut preparing a new syllabus of lessons for the religious instruction in the twelve years of the mission schools. Both outlines and text-books must be made ready. Publishing a Sunday-school paper and preparing the lesson helps also require continued editorial work.

SIXTY ORDAINED WOMEN IN M. E. CHURCH

Two New York women, well-known in Y. W. C. A. work, have recently under the Methodist Episcopal Church been licensed to preach. Miss Elizabeth Wilson who, after spending many years in India, is now in New York, is one. The other is Miss Clarissa H. Spencer, conducting a country wide research on the place of women in the church, under the direction of the Joint Committee of Leading Church Men and Church Women. "Neither Miss Spencer nor I expect to take a settled ministry," said Miss Wilson. "For any future work in the church we seek authority that up till now has solely been given to men. I have conducted services in churches and upon invitation will continue to do so." Since the 1924 General Conference of the Methodist Episcopal Church which authorized ordination and its predecessor in 1920 which opened the ministry to women, over 60 women have taken their first ordination. They can now administer baptism and the Lord's Supper and perform a marriage ceremony. Others licensed to preach are Miss Harriet A. Cunningham and Miss Edith Helmer, also of New York. Four years in the rank of local preacher is required before ordination as deacon may be followed by ordination as elder.

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WALTER C. WOODWARD, Editor

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They Ask to See the Marks!

IT is a scant month until Easter as we write these words. Judging by the wintry landscape, it might well be months distant; lowering clouds pressing down the horizon; frozen ground, whose hard bareness is poorly concealed by flecky patches of snow; wintry winds, whose course is marked by uncertainly driven snow flakes; shivery vistas, skeletonized by gaunt trees with spectral limbs; naked houses, bare of clinging vines and unadorned with flowering shrubs; wind-swept streets along which hurry heavily coated people, bending to the blasts. Only a persistently prophetic red bird in a neighboring ash tells a story different from the one we read in nature's aspect.

Yet we doubt not that within four brief weeks the scene will have greatly changed. Life will be stirring everywhere beneath earth's surface; the sun's rays will be coaxing grass and flowers to come up and look around; buds will be bursting on shrub and tree; the red bird will be joined by lusty throated fellows. The year will be at the spring with Easter at hand. The world will be athrob with pulsating life, new risen life, and we will be quickly forgetting the weary waste of a winter that overstayed its welcome.

Were it not for the contrast, Easter would hardly be Easter. Only in lands that know winter does it bring full joy and full significance. It is trite to say that there could have been no Eastern morn except for the Cross and the tomb. Yet it is for that very reason perhaps, because we easily accept it without challenge as a statement of historical fact, that we fail to accept it as a matter of experience. We accept it intellectually and too often let it go at that. We are very orthodox in theory but very heretical in practice. We assume the reality and joy of resurrection without the crucifixion of self.

How are the dead raised—how may there be reality in Easter? "Thou foolish one," to ask such a question, replies Paul, "that which thou thyself sowest is not quickened except it die." It was because Christ made the supreme sacrifice and buried self that he arose as the Saviour of men. Otherwise he could not be the Christ. In this connection is there not a defense for "Doubting Thomas" that we have perhaps overlooked? The other disciples to whom Jesus had appeared assured him that they had seen the Lord, but Thomas replied that except he see in Jesus' hands the print of the nails, and put his hand into Jesus' side would he believe. Thomas pointed unerringly at the central truth of the resurrection—the great pre-requisite of Easter. It was only when he found the well-known marks of crucifixion and sacrifice that he exclaimed, "My Lord and my God!" Only then did he sense the reality of the resurrection.

It is so today. The world is full of Doubting Thomases—those to whom Christ has not appeared in the power of his resurrection. We who profess his name say to them, "But we have seen the Lord." What do they reply? If they were not too polite, they would say to us, "When we see the marks of crucifixion and sacrifice in you, then will we believe that he is risen and that you have risen to newness of life in him."

And it is just here that we believe the Church of Christ is today failing most grievously. We are frequently admonished to pray for a revival in the church. What kind of a revival? This is the popular season for revivals as our own columns have amply testified for several weeks. What is the most thoroughgoing test of the efficacy of these efforts? The statistics that frequently accompany the reports? So many converted, so many renewed, so many added to the church, etc. This is the way they usually read. Wouldn't it startle us to attention if some report were to tell us that as a result of a revival, not only was a fund raised for the revivalist, but that to the extent of real self-denial, sacrificial offerings were poured in for the work of the church; that the joy of personal salvation was merged in the great concern for bringing the Kingdom of righteousness into the hearts and lives of others. Now this should be the normal result of so-called revival meetings. That it is not, makes more or less of a travesty of sacred things. As a discerning Friend said in a public gathering recently, we need to be saved to something besides salvation! The mere parading of free transportation to mansions in the skies is poor evidence to Doubting Thomases that we have really seen the risen Lord. They ask to see the marks.

As Friends, we are not much given to the observance of special seasons and formal periods of religious exercise. Although these may easily become sterile, we often lose something worth while in our neglect of them. We do observe Easter, but we know not Lent. The day of resurrection we celebrate but what of Passion Week? We are not pleading the formal observance of times and seasons but we are concerned that in waiving the form we do not at the same time waive the reality behind it.

Shortly before Easter comes March 31, a day which should loom large in our Friendly calendar. There is no efficacy in the day itself—there is not in Easter day either for that matter—but it stands for the climax of a year of self-giving for the extension of the Kingdom. Very appropriately, it comes this year in the middle of Passion Week. Will we make it increasingly significant as a time of self-denial in the name of a crucified Christ, Then indeed, bearing the marks with him, will we thrill to the joy of Eastertide.

The Mistake of the Nicene Fathers

BY ALBERT H. VOTAW

AND the disciples were called Christians first in Antioch." Here was established one of the larger congregations of the apostolic age. Dissension arose between the Jewish Christians and the Gentile converts. The Jews, especially those belonging to the Pharisees, were not willing to tolerate any deviation from the ritual based on the laws of Moses. The Gentiles were not convinced that these forms had much to do with the profession of the religion of Christ. When the controversy had reached an acute stage, it was determined to lay the matter before the apostles and elders at Jerusalem.

Hence Paul and Barnabas with others were chosen to consult the authorities at Jerusalem with regard to this subject. When the council convened, the Pharisaic party insisted it was needful for the Gentiles to submit to circumcision and to obey the law of Moses. Peter reminded them that the Holy Spirit had come to the Gentiles "even as to us." Barnabas and Paul reported that numbers of the Gentiles had heard the "Good News" and were converted to Christianity.

The apostle James, brother of our Lord, who was regarded by all with great reverence, arose and, after referring to some prophecies indicating that at some time the Gentiles should seek after Jehovah, delivered his opinion that the Gentiles who had turned to God should not be annoyed by the ritualistic requirements of the Mosaic law. He moved that a letter be written to the brethren at Antioch granting much liberty of action and commanding merely that all should abstain from immorality and from some practices which appeared to sanction idolatry. It seems that this motion was unanimously carried.

This appears to us to have been a model settlement of the question. Doubtless there were many devout Jewish Christians who regarded the settlement as a compromise of principles. The observance of certain rites appeared to them to be matters of vital importance. However, they were willing to yield their personal convictions to the decision of the whole body. The Hebrew Christians could continue their observance of certain rites, and the Gentile converts were excused from such performances. The whole church was united in the endeavor to spread the Gospel of Jesus Christ, both to Gentiles and to the Jews who had not yet adopted the principles of the greatest Teacher of all the ages. The members of this Church were to adopt Christianity as a Way of Life, which consisted not in the observance of rites nor in the subscription to any formulated set of articles. It was a religion based on love, good will, and allegiance to Christ.

Christianity, thus released from rites or ritual, flourished in spite of some relentless persecutions fomented at Rome. Nearly three centuries passed. Then an Emperor was chosen, Constantine, nominally a Christian, and the churches throughout the world had rest from persecution. The attention of the Emperor was called to factions appearing in the Christian Churches, and he was importuned to summon a Council of Bishops in order, by formulas, to determine the essence of Christianity. To this request he consented and the Council was called in 325 A. D. Nicaea, a city of Asia Minor, was selected as the place of meeting of this first Ecumenical Council. Bishops from Asia, Africa and Europe to the number of 318 attended. The Emperor Constantine was present the first day to open this Council, but did not tarry for the discussions.

There was a fierce controversy as to whether the Son was of the same nature as the Father or of a like nature to the Father. Athanasius, a young Bishop from Alexandria, was the champion of the Homoousian party, who believed the Son was of the same nature as the Father; Arius, a bishop of great ability, was the leader of the Homoiousian faction, who contended that Jesus was of like nature with the Father. The party of Athanasius finally prevailed at this Council, and a creed known as the Nicene Creed,

modified somewhat by subsequent councils, was formally adopted with a clause practically consigning all persons to Hades who differed from the statements of the creed. Then, for the first time in the history of the Church, civil force was employed in enforcing its decrees. Arius and his Bishops were exiled by the Emperor Constantine, not at once to Hades, but to the Eastern shore of the Adriatic where the Arian party were left undisturbed.

Heretofore penalties had been imposed by the heathen authorities upon the Christians for non-conforming to idolatrous customs and principles. Now the Christians followed the example of their pagan persecutors in penalizing for differences of belief within their own ranks. Arius was recalled after a few years and was about to receive signal honor but died while the ceremonies were being prepared. Athanasius, called sometimes the father of orthodoxy, was banished to more or less desert places at least five times. The party in power always made trouble for the other party.

Within the next hundred years several ecumenical councils were called to settled mooted points of doctrine. It is a sorrowful recital. One might well hesitate to subscribe to a creed, adopted amid scenes of such wild disorder. "The streets of Constantinople were red with blood." Flavian, Archbishop of Constantinople, was dashed to the ground by another Bishop, and was beaten to death. "Aged prelates were prostrate on the floor crying, 'Have mercy upon us; have pity upon us; spare our gray hairs!'" All for the difference between *homoousian* and *homoiousian*; and other differences as subtle. The Councils were like howling mobs. A Bishop from the west speaks. "Yells from the Eastern Episcopate. They threw dust in his face; they cawed against him like an army of crows; they showed their tusks like wild boars." These Councils were composed of Bishops, not of the laity. Draw the curtain. What a spectacle for the heathen world!

Let us suppose that a different spirit had actuated the chief disputants at the first ecumenical council at Nicaea. Let us suppose that Athanasius, remembering the spirit of tolerance which had united the first council at Jerusalem in a message granting much liberty to the adherents to the Christian faith, had thus addressed Arius:

"Arius, I regret that I can not agree with thee in all things regarding the person of our Lord and Master. However, answer me this. Dost thou believe in salvation through Jesus Christ?"

"Most assuredly I do."

"Dost thou subscribe to the sentiments of the Sermon on the Mount?"

"Most heartily do I believe we should regulate our lives by those precepts and the other teachings of Christ as handed down to us by the four gospel writers."

"Arius, what hast thou to say of the Holy Spirit?"

"I believe that we are Christians in so far as we live in the Spirit of Jesus, and that this blessed Spirit emanates from the Supreme Being. And I further believe that the Holy Spirit now dwells in the hearts of the sincere followers of Jesus Christ."

"My dear Arius, let us pool our differences and endeavor to adopt a program which will fulfill the command of our Master who said that we should teach all nations, urging them to observe all things he had enjoined.

"How thankful I am, O Athanasius, to have seen this day! I understand that we are to unite in declaring to the whole world, both Jews and Gentiles, the Way of Life as shown in the blessed example and teachings of our Lord and Savior."

Yes, Arius, we are to be bold in preaching a gospel of Love, Joy, Peace, Forbearance, Kindliness, Generosity, Trustfulness, Gentleness, Self-Control, which we are assured are the fruits of the Spirit whose guidance we both profess."

At this Arius greatly rejoiced saying, "A world persuaded to

adopt such principles of living is a happy and a redeemed world. What better service can we render to the glory and honor of our Heavenly Father and his Son, Jesus Christ? Let us shake hands as a token of our united resolve to redeem humanity from error by carrying the good news of the gospel to all nations."

And they shook hands, and the 316 other Bishops followed their glorious example. Pentecostal scenes were renewed. They prostrated themselves in adoration of Jesus Christ and his gospel.

Did this really happen? Ah! the pity of it! We have seen that one party anathematized the other, and it seems that more time and energy were spent in schisms and quarrels about minor distinctions than in declaring the way of salvation. Heresy hunting became a profession.

Henceforth the record of martyrdoms is not so much a history of pagan violence against the Christians as a dismal chronicle of bitter strife between so-called Christian sects. It makes the heart sick to recall the wars, hatreds, persecutions which for centuries rendered infamous the history of Christianity. We realize now that the real spirit of Christ had no part in these atrocities.

We are living in better times, are we not? Surely we have no intention of continuing the mistake of the Nicene Bishops. Are we not united in bringing about the kingdom of Christ upon earth? Never for one moment are we to lose faith in Christ and his mission. To Him and to our Heavenly Father we yield our supreme allegiance. I still remember the thrill which came to us some thirty years ago when a large number of religious leaders united in the slogan, "America for Christ!" This was to be brought about by a simple faith in Christ and the practice of the Christian virtues.

Lansdowne, Pa.

Ye Call Me Christian

BY JAMES E. PARKER

Ye call me Christian, and ye do well,
For I am one who names His name
And believes that Jesus is the Christ.

True, I can be called Christian
If I profess His name, pay my good tithes,
Assent to man-made creeds, and be
Obedient to the ecclesiastical powers;
Then, in the eyes of men and of my day,
I am as one who is the salt of earth,
The clean, the pure, holy religious soul,
Builder of all that is best in life
And heir of all in heaven still to be.

Yet, with all this, I can hate my fellow men
And, submitting to the authority of the state,
Burn out my soul with all the hate of hell;
In fiendish fury levy cruel war,
Knowing no law but blind and brutish force,
And slay my brother for whom Christ has died.

Yea, a preacher, priest, or pastor, bishop, pope,
I can boldly speak in His name to those who believe,
Firing the courage of those who go to die,
That, in the sufferings of the battle field,
They but endure their cross like unto Him;
And strengthen the faith of those who weep at home,
That they may carry on and weaken not;
For all dread sacrifices of that hour
Have for their purpose to put an end to war;
Bring freedom, liberty, to all the oppressed,
And usher in the new day of His peace.

Lo! in that other trench 'cross no-man's-land,
They also prayed unto the self-same God;
There, preacher, priest, or pastor, bishop, pope,
Upheld their cause with power like unto mine.

Nay, if a prophet and not false to Him,
How can I give my tongue to such untruth?
There is no freedom where the truth is hid
In serving him the father of all lies.

He whom we call Master, Savior, Lord,
Taught love, not hate, to turn the other cheek,
Yea, to do good unto, and love your enemies,
In meekness bear all things, pray for your persecutors
That you may be true sons of your Father, the God of Love.
He called no man Christian:
'Twas His enemies who called men thus.
"Ye are my friends," said He,
"When in all things ye have done
All that I have commanded you."

Then only will His Kingdom come on earth,
Then only will love banish hate
In field and shop, in camp and court,
And peace come in this war torn world.
His is the life; there is no other way;
Men must so live as He did live,
If they would have the life that in Him was.

Ye call me Christian, nay, but is it well?
Many will seek that narrow gate of life
But living not His way will find it not.
Many in that great day will say, "Lord, Lord,
Have we not prophesied in thy name,
In thy name cast out demons,
Performed many mighty works,
Built great and powerful in the earth thy church,
Brought millions in its fold to name thy name,
Made mammon rear its costly spires,
And bade the nations bow before its power?"
Then shall He answer when the door is shut,
"Why call ye unto me, 'Lord, Lord,'
And yet do not the things I say?
Ye are no friends of mine:
Depart from me for I know you not."

Then help me Lord that I may be, indeed,
What thou hast called thine own to be, a friend.

Minneapolis, Minn.

Luz or Bethel?

BY DAVID M. EDWARDS

THE experience of Jacob at Bethel is one of the best known Bible incidents. Few people would know at once what one meant were they asked to tell the story of Jacob at Luz. If, however, they were asked to relate Jacob's experience at Bethel they could immediately do so. "Jacob called the place Bethel, but the name was Luz at the first." Something happened which made the old name inaccurate and inadequate. Jacob came to this spot in the dusk of the evening, foot-sore and weary. He had been hurrying all day and had scarcely stopped to eat or drink. He was full of fear. Every shadow, every unevenness in the ground suggested danger. The wrath of Esau was his outward pursuer, the wrenched conscience was his inward torture. Fears without and fighting within, to reverse the order of the usual description, were his.

Physically exhausted, he lay down with his head upon a stone and soon fell into a deep sleep. A dream came to him in which he saw God and the angels. Heaven was brought nearer. He awakened with a new consciousness. The tribal God was with him here. He had supposed that this God would have remained with Isaac. But here in the wilderness he feels His presence.

This was a tremendous discovery for the young and flippant "supplanter." It solemnized and awed him. It tore away the con-

ceptions previously formed and put in their place others more usable. It replaced ideals of treachery and double-dealing with those of honesty and fairness. It compelled a promise from Jacob to God.

There are other moments in Jacob's life when reconstructions took place. The Jabbok experience was such. The loss of Joseph, the famine and the removal to Egypt were others. The Bethel episode, however was a distinct one.

This Bethel incident is indispensable in every life. It teaches the immanence of God. It reveals the fact of God's interest in the individual. It changes the viewpoint of life from that of the purely selfish to that of obligation to God and to fellow-man. It reveals the power of God in every experience or happening of personal life. A life from the Luz to the Bethel level.

How important that every young person, when just entering life, should have a like experience! Life will be lived either in Luz or in Bethel: in Luz without God with fear and remorse, or in Bethel with God and with purpose enthroned and obligation acknowledged. How different would all life be if this wonderful transformation could be made! Every stage of life as it passes—infancy, youth, maturity, old age, would be a "veritable Bethel" instead of a Luz. Occupation, profession and every activity would be completely changed. If men could come to believe they could meet God in every moment of life they would be better satisfied and more successful.

And even down to the end of life. What of a death scene in Luz! Where God is absent, where fears and remorse are present. Better, yea, infinitely superior are the Bethel departures from this life, where God is present, where confidence and trust prevail, and where hope pierces through the veil and becomes an anchor, sure and steadfast.

Earlham, Indiana.

Forgetting the Past

BY GARLAND HANSON

AMONG the passages from the Bible which stand out in our memory, there is one found in Paul's letter to the Philippians. It is in the third chapter and includes part of the thirteenth and all of the fourteenth verse. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

These are hopeful words. They have the ring of determination in them. Yet, when Paul sent this message to the church in Philippi, his circumstances were not such that would inspire the average man. He had been a captive in Rome for many long and weary months. He was awaiting trial under an administration noted for its harshness and cruelty. In spite of this, he had a message full of optimism and hope. In this crucial time, Paul was revealed as a man of dauntless courage. His spirit was not moved by physical experiences because he had a source of power that overcame his immediate surroundings.

The past is something that comes into the lives of all of us. As the years go by, our past experiences naturally become more numerous and varied. The question arises, "What shall we do with the past?" What is the best way to handle it? The depressing thoughts and recollections arising from a contemplation of the past should be avoided. We have all had our hard knocks and disappointments. To think of them continually or even occasionally is likely to induce a melancholia that is unwholesome. There are invalids who are cheerful and happy in spite of their limitations and pain. They dwell upon the good and pleasant experiences of life. We who have the average measure of health and strength can surely do the same.

One way in which the past harms many is by their attitude to the sinful pleasures it contains. If one cherishes the sins of the past, he can not well escape the sins of the present or the future. The most likely result is an increase of sin with its blighting effects. The past does not give us things which should be retained.

Among these are methods of overcoming sin which each of us usually finds. Sometimes we find something that helps us to withstand the wiles of our common enemy. We use this help for awhile and our success is a source of inward satisfaction. Then, for various reasons, we often drift away from and discard our faithful ally. A review of the past will often bring to light something that will aid us in our endeavor to lead a better life.

It is quite true that there is much about the past that should be forgotten. The next question is, that of how. How can we forget the past? That is, how can we forget the undesirable part of the past? One method is for us to keep our eye upon the future. If we are absorbed in planning for what lies ahead, we are not apt to think much of what has gone behind. Doing constructive work is the best tonic ever known. A man should never consider idleness as the ideal state of life. Idleness gives us time to reflect upon the past. A too close scrutiny of our yesterdays is not good for any of us. It often leads us into gloom and pessimism. The lack of cheerfulness seen in old people is usually due to this.

In forgetting the past, we must realize that nothing is gained by bemoaning our various items of hard luck or misjudgment. An old proverb, "It is of no use to cry over spilt milk" illustrates this. There is another old saying of similar nature. "The mill will never, never grind with the water that has passed." The past is useless as far as action is concerned. It has one important value. It may help us in locating the pitfalls of the present or future. But it must be remembered that forgetting the past can often be accomplished by the simple use of our will power. When something happens to bring back undesirable experiences and lamentations, we must conquer the situation by strength of will. We can strengthen our determination until it becomes a guardsman that keeps out the enemy.

Christians have an added help in forgetting. They realize, or should realize that God has forgiven their sins. With this burden lifted from their conscience, they are able to conquer the past because they are not afraid of it. Since they have become right with God, their previous follies are all pardoned. This being true, there is no further need to worry about them. Paul is a good example of one who lived in the spirit of this text. He was successful in practising what he preached. For many years he had not lived in the right way. He was very active in persecuting and annoying the Christians. Yet, when he saw the light, he was able to overcome the past. This was no easy task because he had to secure the co-operation of those whom he had formerly antagonized. Surely Paul came as near to forgetting what he had been as any of us do. Otherwise he could not have been such a power in the early Christian church.

As for the past, let us not carry it as a burden upon our shoulders. When we use it, may we make of it a ladder for climbing to greater heights.

Perversion

They pass me by like shadows, crowds on crowds,
Dim ghosts of men that hover to and fro;
Hugging their bodies round them—like their shrouds
Wherein their souls were buried long ago.
They trampled on their youth, and faith and love;
They cast their hope of human-kind away;
With Heaven's clear messages they madly strove
And conquered; and their spirits turned to clay.
Lo! how they wander round the world—their grave,
Whose ever-gaping maw by such is fed;
Gibbering at living men, and idly rave
"We only truly live—but ye are dead!"
Alas, poor fools! The anointed eye may trace
A dead soul's epitaph in every face!

—Selected.

The preparation of the earliest years is perpetually preparation within the will of God for the accomplishment of a great purpose.

Railroad, Aeroplane and Radio In East Africa

The Conover's Write of Civilization's Advance

Time is passing very rapidly and this dark continent, even where we are now, is moving at a rapid pace. Last week the long-delayed aeroplane actually arrived in Kisumu, seventy-five miles from us, and thousands of people were there to witness the sight—to them most new and wonderful. Last week I noted in our Colony newspaper that a certain man in Nairobi, the capital city, has a radio and succeeded in hearing a message being given in Italy.

Six miles from our own little African home there is a large railroad camp with a temporary hospital. For months blasting of immense rocks has been carried on until now the gradings are almost completed, the large Nzoia River has been bridged and next week they start laying the rails. This railway connects the main line in Kenya with a main line in Uganda and passes through a rich belt of country where there is abundant cotton, maize and other farm products.

Quite a change has been made in the educational system of the country; all schools in the Colony are now being placed under government supervision and must be registered, and all teachers must be registered and licensed to teach. Many of our boys are anxious to take the government examinations as their wages are higher if they make a passing grade. The almighty shilling looks pretty good to many so they have left the smaller wage as teachers and set up small stores everywhere over the country.

Yes, Africa is moving on, and while these material changes are taking place, the missionary forces are doing their utmost to bring about the moral and spiritual changes which must take place if this new country is to reach its height under the blessing of God.

Our own work here at Kitosh has been progressing slowly but surely. The schools now number thirty-five and three more have been asking for schools. Not all the teachers put "big money" first, as will be shown by the fact that one of our boys, under a sense of responsibility for a district yet untouched by the Gospel, went there for preaching services, opened a school and has taught three months without compensation. He said he would rather do it than let the people go any longer without the Gospel.

A CHRISTIAN WEDDING

In all our Mission with the exception of Tiriki, this district has been considered the most backward, perhaps for the reason that it was started last—about twelve years ago; but we can see many signs of advancement and improvement. We think one of the greatest proofs of advancement has been in the attitude the women are taking towards the harmful heathen customs of the past, especially in the marriage customs followed.

We wish we might give you a little picture of a recent wedding, but we are sure you would have to be here and feel the atmosphere of heathenism and Christianity mixed, before you could fully realize the pit from whence they have digged and been lifted to the height to which they have now attained.

The groom was one of our Christian pupils, seemingly a mere boy, his bride a Christian out-school girl living some twenty miles away. The wedding day was of uncertain date, as even after all the purchase price has been paid and all preliminaries settled, it is the custom for the groom to anxiously await the pleasure of the bride, her parents and her friends, and they are not anxious to part with their girl. On a bright Saturday morning she with her bridesmaids and many friends came all the long distance from her home to the home of a friend near the Station and a neighbor of the bridegroom. Everyone was gay and happy and many neighbors, uninvited, joined the company. About four o'clock the clerk of the monthly meeting came and asked permission to gather in the Chapel for the wedding service. We were exceptionally busy that day, but we were determined to attend as it was the first wedding of this sort ever held at the Chapel in this district. In a few minutes we began to hear the drums beating and saw the Station flag flying as the great company came marching along. And, by the way, this flag is interesting to note as its design is the sun, meaning Kitosh Station, with rays emanating from all sides meaning that out from Kitosh Station is radiating the Gospel light of the Son of God. How fitting to think that one ray has pierced their marriage customs!

As the company marched, they sang; and as they passed by our house in measured tread, we noted the bridegroom and his bride walking together with best man and bridesmaid on either side and friends of the bride all around them. The bride and bridesmaid were veiled and in lieu of something better they used large blue handkerchiefs, put on so as to cover the whole head, leaving only a peep hole. The groom was not to be outdone so he had a large red bandana tied over his head. The bride's dress was of bright yellow cambric, her only ornament a string of beads. The groom wore the conventional(?) white suit with a real necktie, black shoes and gay stockings.

In the chapel, the four took the platform seat facing the audience, the house filled to overflowing, and the service began. Festo Wanyonyi led the singing very creditably; Petro Wanyama, the clerk, announced for what purpose they had gathered, offered prayer and gave a short Gospel message;

Elijah Wanamboe, the groom's uncle, followed with an exhortation on the duties of husbands and wives and the marriage state; then Simoni Marango read the marriage ceremony. The "I wills" were scarcely audible but none the less sincere, and they were pronounced husband and wife with the closing words, "What God hath joined together let not man put asunder."

Our hearts were so full of thankfulness to God for this manifestation of the work of the Holy Spirit among us we could not keep still, so as soon as an opportunity presented itself we stood and gave them a message of congratulation and encouragement to better Christian ideals. The company, singing, marched back to the neighbor's home where they all enjoyed the wedding feast of ubushima (a sort of grain mush), sweet potatoes, bananas, beef, greens, cookies and tea. The merriment continued until late, for as we were retiring at midnight we heard the last of the party revelers going home, singing at the top of their voices.

A FAMILY QUARREL

We sincerely hope this couple will continue to be happy and not be like a couple with whom we had to deal not long ago. Both were raw heathen people. The wife came running into the Station for protection from her angry husband. Her neck was badly scratched and the skin peeled from her elbow, shoulder and hip. Her husband, following soon after, showed a gash above his left eye, thus demonstrating that his wife had put up an excellent scrap. It seems that she had not cooked his food just to suit him, and in his rage he had given her a thorough trouncing. He said he had come to take his wife home. She said "What is that stick in his hand for?", and refused to go. We tried to show them they should forgive each other and dwell together in peace, but finally had to tell the husband to go home and cook his own food until he could dwell in harmony with his wife. We gave her permission to work for her board and stay with the girls who come to the Station to sleep.

Her husband came to her repeatedly but she refused to return to him. Then one day her husband brought their little child to ask mother to come home. Mother's heart softened but she still feared her husband. We had told them that when they could dwell together peacefully she would go back to him. He assured us all that they would, so the mother started off, pushing the child before her by its two arms, and the husband followed pushing his wife likewise by her two arms, all three seemingly very happy.

This is only one of the varied circumstances upon which we are called to deliberate every few days; and as we do so gladly greet you at the beginning of this New Year, we hope that our mutual interest in carrying the Gospel to these in darkness may not abate, but steadily grow until that glorious time, when in the realm of peace, all shall love instead of hate.

Our Service for Peace

BY HORACE G. ALEXANDER

Since 1914 Friends and those who share their conviction about war have found many opportunities of showing that the "testimony against war" is not only a negative thing: it has seemed right to try to show, by all kinds of work in many parts of the world, that the good and natural way of life between men is a way of friendship and mutual aid, not of hatred and war. Yet this great work, on which the Society has embarked, does not cover the whole of the world's need. The Peace Service of Friends is concerned to show, not only that men and women of different nations and creeds and classes can help one another in time of need, and can learn from one another, thereby enriching the life of all; but also to join in the attempts that are being made to show that organised nations, or States, can order their lives in such a way as to minimise friction and to avoid war: in fact, that the law for nations, like the law for individuals, should be one of co-operation, not of suicidal strife.

SOUND PRINCIPLES IN CONDUCT

What is the special contribution demanded of us in the years lying immediately ahead, towards the upbuilding of a united family of nations? Surely it is an emphasis on sound principles in the conduct of international relations. It is our duty to test actions and proposals by what we believe to be right moral principles. People often talk vaguely about justice between nations; it is for us to show that justice is violated whenever we attempt to act as judge in our own cause, however closely we think our "honour" is involved: it is always more honorable to accept the verdict of the best human justice obtainable—however liable to err—than to prove our superior brute strength. Christian justice, we believe, is compounded in a very large measure of mercy and forgiveness and long-suffering; and when occasion arises, we must say so. Occasion does arise now at this moment; and we must go on hammering away at the thing last Yearly Meeting supported: the acceptance by this country for all disputes that may arise, that are capable of legal decision, of the jurisdiction of the Court of International Justice; and, in addition to this, the repudiation once and for all of the right of our country under any circumstances whatever to go to war. This is perhaps the supreme practical international issue of the immediate future.

"EQUALITY" OF NATIONS

Again, lawyers write of the "equality" of nations. What does this mean? Not, certainly, that each has an equal population, or equal wealth, or equal military force; but that each has the right to be treated with equal respect by its neighbors. In our Peace

Service we must try to see that our country's policy is not influenced by expediences based on strength and power: we must not side with America or France against (shall we say) Mexico or Morocco just because America and France are powerful States whose friendship we covet; we must try to influence our Government and our fellow-citizens in support of a policy of respect for what is right, without fear or favour. Perhaps this is also a good guiding principle for our relations with some Government we don't quite like, such as Poincaré's, or Lenin's, or Mussolini's, or whoever may be our pet aversion. When the Irish Free State was set up, a section of Irish opinion opposed the application of the Irish Government for admission to the League of Nations, on the ground that the Governments in control of the League were a lot of rascally imperialists with which no decent Irish Free State ought to associate; but the editor of the *Irish Statesman* argued that there wasn't quite such a contrast between the perfectly good Ireland and the perfectly evil Great Powers; and that in this world we must mix with the evil and the good, and show kindness and respect to all our fellow mortals. I think his advice was wise.

A third principle: perhaps the most vital of all. In our Peace Service we have to keep on insisting that the natural way for nations to regard one another is as friends, not as enemies. When we learn that British naval experts advise a standard that is strong enough to meet any two possible enemies (of course, they don't say America and France; that would be indiscreet—but any conceivable, potential combination of enemies)—when they talk like that, we have a simple answer that knocks the bottom out of the argument, whether it is applied to Gibraltar, or Singapore, or any other strategic or "defensive" measure. We believe that a country that acts and thinks in a Christian way can have no enemies, potential or actual; Christianity if truly practised is a force capable of turning the hearts even of would-be enemies. We do not need to defend ourselves against our friends.

UNSPARING SELF-CRITICISM

If I were to add a fourth principle, that we must try to apply to international politics, it would be the duty of unsparing self-criticism. We English are often called hypocrites: we think it is unjust; but if we saw our actions as others see them, we might begin to understand. I have written "We English"; I almost wrote "We Friends." Do we not too often, as a Society, talk humility and practice self-conceit, or something very much like it? Do we not denounce social injustice, but live rather too comfortably ourselves? A century ago old William Cobbett denounced the Quakers for

making the best of both worlds. Perhaps we are still a little bit open to the same criticism. If we want our country to cease from pride of empire and pomp of power, we must show a good example. It is not easy.

Many have given their bodies a living sacrifice in the cause of peace; surely we can honour them best by giving our minds and our hearts and even our wealth (even those of us who think we have none) in the same cause. "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune." The tide is rising now. We must take it at the flood.—In the World Outlook Section of *The Friend* (London).

A SEEKER AFTER TRUTH IN POLAND

The Friends Service Committee representatives are often called upon to answer questions about the Quaker way of life. A report of one such interview has just been received from Henry Harris, the Friends' representative in Warsaw, Poland. There are many such seekers in various countries, and Friends have a wonderful opportunity to encourage such people. Henry Harris writes:

"I should like to report an interesting visit I have had with another Seeker.

"I had some correspondence with him earlier in the month. He is interested in Quakerism and had been given my name by Heinrich Becker. He was coming to Warsaw on a business visit and called, by arrangement, on Tuesday morning, when I had nearly an hour's conversation with him, with the help of Miss Swiecicka. He spoke in Polish then. But as he felt more at home in German when talking about religious questions I arranged for a second interview (in the afternoon) and got Skora to come and join us. Mrs. Skora came too and we four had a most interesting talk for nearly two hours. He seems to have evolved his Quaker views chiefly from his own thinking and when he discovered that there was a religious body holding similar views it was a great joy to him. He has broken away from the Evangelical Church as its ritual, priesthood and creed does not satisfy his spiritual life. He has only read a very little Quaker literature. I gave him some and lent him 'Das Wesen des Quäkertums' by Edward Grubb out of our library.

"He seemed to think we were not doing enough here in the way of proclaiming our faith to the public and apparently considered we ought to do more, to make our views known. I tried to explain that whilst we are only too glad to answer inquiries and give information to those who seek it we were not here for the special purpose of making Quaker converts. He noticed the F. O. R. Christmas Day card with its lighted Christmas tree on my table and queried whether that was quite Quakerly! But we got much deeper than that and we parted with a sense of real fellowship intending to keep in touch and hoping to meet again."

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

WAITING IN WORSHIP

There is the silence of waiting. The meaning of this is primarily other than sacramental. When the Quakers assemble for a quiet time together, this is first and foremost a time of waiting, and it has in this sense a double value. It means our submergence, i.e., inward concentration and detachments from the manifold outward distractions; but this again has value as a preparation of the soul to become the pencil of the unearthly writer, the bent bow of the heavenly archer, the tuned lyre of the divine musician. This silence is, then, primarily not so much a dumbness in the presence of Deity, as an awaiting His coming, in expectation of the Spirit and its message. But it passes over naturally into the Sacramental Silence, the experience of the transcendent in gracious intimate presence, the "Lord's visitation of His people." And in fact "Silent Worship" may remain without words from first to last—it may exclude all utterances of the Spirit's message in vocal form, and in that case the worshipers part, as they met, without any audible exhortation or thanksgiving. Yet the worship need not have been in any way defective, for the silence may have been a direct "numinous" experience, as well as a waiting upon God. The Eternal was present in the stillness and His presence was palpable without a word spoken. The solemn observance of silence became a sacrament.... The silent worship of the Quakers is in fact a realization of communion in both senses of the word—inward oneness and fellowship of the individual with invisible present Reality and the mystical union of many individuals with one another.—RUDOLPH OTTO in "The Idea of The Holy."

TILL THE SON OF MAN BE COME

BY NEWTON R. FRANKLIN

If the disciples had discerned the passion that burned in the heart and soul of our Lord, how it would have energized them in their task of preaching the gospel of the kingdom. But the fulness and real meaning of his words were obscured for them by the limitation in their thought of his mission, to their own restricted ideas of a Messiah. They looked and hoped for redemption for Israel; but the ultimate purpose of his presence in the world had not yet seemed to enter their minds and unite their hearts with his in this greater passion, that salvation might extend beyond the limit of their race to the uttermost part of the earth. The words "till the Son of man be come," would have thrilled their hearts with a greater anticipation if they could have

grasped their significance as he evidently intended, even though it meant intense suffering and death to himself; and to them a testing period of great disappointment and grief for a time. But how they would rejoice when it should be finally accomplished! These same words have continued to be a source of misunderstanding for many; and some interpretations have been very unlikely, and some of them impossible; and because of these his name has been dishonored by causing expressions of doubt, and even ridicule. What did he mean?

To understand the words he spake,

And profit by their meaning,

True Wisdom's way we then must take,

And for the truth be gleaming.

Let us begin at the first of the narrative and as we study the context, follow the line of his thought. Our Lord's earthly ministry was nearing its close; and while "he loved his own," he also was filled with a longing from the Spirit of the Father who "so loved the world," that he was desirous of finishing the beginning of his mission to the Jews, so that he might accomplish his fullest desire as expressed in his own words, "if I be lifted up I will draw all men unto me." He called together his disciples and gave them instruction as to where, and where *not* to go, thus clearly showing that at this particular period the gospel must be given to the Jews first; and being so near the time "of his decease which he should accomplish at Jerusalem," it made so urgent the mission and message entrusted to them, that he urged them to make all haste so they might cover as much territory as possible while proclaiming their message; "for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come." Son of man! What a revelation is here made to a world of sinners! What a hope is here held out to all who think God is yet afar off, and are futilely trying to satisfy their souls with something of their own devising that they hope may justify them and bring them peace! What an assurance of comfort to the tormented and the tempted mortals journeying through life, for he is able to succor them that are tempted!

Son of man? Yes, we yet believe he was the "Word" who created all things. But he became like unto us and dwelt among his creatures. He is the Son of God, as he said. But the name just now most precious to us is the one also given by himself in our text, because it embraces us in a blessed relationship to himself. A bridge from our side of a chasm that does not reach the other side is useless for us; and equally so is one that does not reach from the other side to us. We have the Son of God incarnate in

the flesh as the Son of man, who by himself has given us the power to become the sons of God, thereby bringing us into a state of brotherhood and blessed fellowship; "and truly our fellowship is with the Father and with the Son." We have Deity clothed in a humanity like unto ours, and who tasted death for every man, making us free, through faith, from the penalty for sin; and having victory over death by the resurrection has linked us with the Eternal, the finite with the Infinite.

And it was the supreme functioning of his human relationship to all men that was to be brought about before his disciples would be able to go through all the cities of Israel. But after his resurrection he says, "repentance and remission of sins should be preached in his name among all nations." And shall we, through neglect, racial prejudice, or indifference fail to carry out his purpose, since "we have been approved of God to be entrusted with the gospel" that will meet the need of every individual anywhere, any time and forever? With the life-saving task of delivering the invitation of "Whosoever will," and believing his promise that "I will come again," may we paraphrase the warning to the disciples by the words,—"Redeeming the time because the days are evil." And truly the Son of man will come to reap and gather in the fruits of our sowing. Think of their import in whatever way we may, there is cause for either rejoicing or solemnity in the words "till the Son of man be come." Let us now pray: Create in us a clean heart, O God! and renew a right spirit within us. So teach us to number our days that we may apply our hearts unto wisdom; even the wisdom thou givest liberally to all men and upbraideth not. Amen.

Ithaca, N. Y.

WHY MEN LOVE THE BIBLE

Christianity is a way of life, a distinctive way of life; and Christianity has to do with a book, the Bible. I do not want any sensitive person to imagine that I am trying to draw a distinction that is sometimes disturbing to certain types of minds, as if by saying that Christianity is not the religion of a book I am trying to lessen my conception of the importance of the Bible. On the contrary, the Bible is absolutely necessary if we are to know what Christianity is, and we dare not give it a subordinate place in our faith. But what I am saying is that Christianity is not the religion of a way, nor is it the religion of a book. It is the religion of a person. That is to say, what you believe, how you trust, how you eventually come to love Jesus Christ, is what makes you a Christian; and it is from what you believe of him, it is from what you trust in him, it is from what you love in him, that you finally derive your permanent and abiding interest in the literature of the Bible or in the way of life enjoined in that book.—HARRIS E. KIRK, in *Record of Christian Work*.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



CREATIVE PRAYER

By E. HERMAN

George H. Doran Co., 240 pp., \$2.00

The meaning and value of prayer, as a creative process, is here elucidated, "whereby the man who prays and his world are made anew." The fundamental conditions of prayer as creative energy, are found to be communion with God as Father in loving, trustful intercourse, maintaining a right attitude of soul, grounded in humility and singleness of heart, and acting from a pure motive of love toward him; when the intention toward him is not only right but pure, steadfast and consistently loving, God's creative energy flows into the spirit, the whole life is re-ordered after a Divine pattern, and henceforth bears the seal of a supernatural distinction; and in "the kind of relationship to God that is the only basis of prayer at its highest and best." Christian prayer in full potency is the "prayer of faith that removes mountains, the prayer of intercession that stands between a people and their punishment until the plague is stayed, the prayer that makes the saint and the Seer, that high commerce with God which is concentrated creative energy." Except by man's union with the creative energy of God, a "union which is unconsciously present in germ wherever a soul is on fire in love and compassion, and consciously realized in the prayer of communion," nothing good can ever come to man.

Essential to the virile discipline of the spiritual life are silence and meditation, and a chapter is devoted to each of these themes. "It is upon our willingness to listen and hear God speak that our prayer life from first to last depends. This should be clear when we remember that prayer is the soul's pilgrimage from self to God; and the most effectual remedy for self-love and self-absorption is the habit of humble listening."

Four great chapters constitute the last half of the book and have consecutively the titles, From Self to God, the Path to Power, the Apostolate of Prayer, and the Priesthood of Prayer. Each will bear a careful re-reading and persistent study as it leads one deeper and deeper into a sense of right relationship with God and with men, and interprets the vision of faith, of God in Christ, of men in one body, the Church, through which Christ expresses himself to men. The prayer of petition, passes through the prayer of communion to become the prayer of intercession, the prayer of humanity. "The moment we grasp the meaning of prayer as creative energy, our practice will be that of priestly intercession and sacrifice." With enlarging vision, the soul is enlarged and the prayer life gradually expands to include all whom God

would win and enlist for fellowship with himself. "In the temple of prayer, it is the altar that sanctifies and interprets the whole, and only those who serve at the altar have really grasped the secret of communion with God."

God calls men to prayer that through them he may create character and build a kingdom, and in responding wholeheartedly we become co-workers with him. Self-interest causes a bias that arrests development, but intercessory prayer links us with God and we share with him that interest which reaches out to all men. Such prayer is the expression of a life with "lyrical spontaneity," an outreach that grips God on the one hand, and his creatures on the other, creating a channel for spiritual power which is the saving health of men and nations. This vigorous challenge to a life of prayer in its many phases will be read with appreciation and profit by all who would know more fully the meaning and value of prayer.

THE UNFINISHED TASK OF FOREIGN MISSIONS

ROBERT E. SPEER

Fleming H. Revell Co., 348 pp., \$2.75

In his series of lectures delivered before the Union Theological Seminary, Richmond, Va., early this year, Robert E. Speer shares many of the experiences which came to him while on his recent trip around the world. At the outset he stresses the fact that the foreign mission enterprise is born of hope and that it rests upon the abiding conviction that Jesus Christ is the world's only and complete Savior.

He then sketches a vivid picture of the many changes which have come to India within the past generation. Railroads, automobiles, factories, the English language, education and thought changes have profoundly affected the life of millions of

people in the East. An illuminating statement of the setting of missions in India indicates the poverty, caste, illiteracy, unsanitary conditions, status of womanhood, use of liquor, false belief which confronts the missionary to this vast country. But the darkness is being so penetrated with the clear light of Christ that new ideas and ideals are beginning to reshape the thinking of India's millions.

Buddhism and Islam, two of the world's great religions, are beginning to give way before Christianity. Both have demonstrated their inability to minister to the most fundamental needs of man. Neither offers its devotees a personal, intimate Savior and Companion. Both leave the worshipper helpless in his quest for God. By careful sympathetic effort it is now possible for the missionary to present Christ to the followers of these religions as the complete revelation of a God of love and saving power.

In the chapter on South America the writer draws largely upon the report of the Montevideo Congress held in 1925. There is no finer collection of facts on missions in South America than this two volume report. Dr. Speer had a large share in its production. In spite of the fact that Christian missions were begun long ago, the writer holds that there is still need for their continuance to help churches which shall one day be able to do their own work.

The closing chapter vividly portrays the need of a hungry, weary and divided world, and confidently holds up Jesus Christ as the One who can fully meet the world's needs. Missionary leaders who wish to know the situation abroad will find much information in this helpful work.

SNOWDEN'S SUNDAY SCHOOL LESSONS, 1926

The Macmillan Co., \$1.25

These notes of the International Uniform Lessons are, as usual, in a class by themselves. The teacher of adult classes, general superintendents, and adult pupils who want the outstanding spiritual points in successive lessons can find them in this little book. This is the fifth annual volume issued by Dr. Snowden and, if possible, this is the best. The lessons for the current year are exceedingly important; three months in John's Gospel, three months in Genesis, and six months with early Israel. All Sunday School people will want all the lesson helps possible and on this basis Snowden's Lessons will not be neglected. We are all busy people and consequently will find the short, striking, and pungent statements of this treatment especially appealing. We want helps that not alone explain the meaning of the text but assist in arriving at the spiritual message; both of these qualities are outstanding in this book. Dr. Snowden has a happy manner of saying much in a few words. His paragraph headings will suggest the main features in a minimum space. Having used Snowden's Helps it will be difficult to see how one can do without them.

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CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of *The American Friend*.

A MATTER OF GREAT IMPORTANCE

Editor THE AMERICAN FRIEND:

I want to call the attention of Friends of the Five Years Meeting to the condition of the fund for the aid of aged and infirm ministers and missionaries.

At the close of the Forward Movement there was quite a surplus on hand, and as calls for aid came in rather slowly at first, this kept the fund quite adequate for several years, but as the contributions were not sufficient to meet the need, notwithstanding the appropriations have always been small, this surplus gradually wore away.

The committee in charge finds itself facing the fact that unless Friends are more liberal toward this fund, in the very near future they will be obliged to curtail severely the present meager allotments.

If we could get the full amount appropriated for this purpose in the budget, we would have sufficient; but the custom of designating funds seems to have been unfavorable to the very cause that ought to be near to the hearts of all Friends.

Inasmuch as our workers often give their services to several Yearly Meetings and often spend their days of inactivity in Yearly Meetings where they have not been active, it is obvious that the best way to meet this obligation and service of love is through a central committee, but in the disbursement of funds it has been the unvarying custom of the committee to cooperate with the Evangelistic Committee or with a committee appointed for the purpose in each Yearly Meeting.

May I ask Yearly Meetings' Executive Committees, local meetings and individuals to get prompt attention to this important matter. All funds, whether directly or through Yearly Meeting channels, should go to the treasurer of the Five Years Meeting. Unless there is a large increase in contributions it will be necessary to cut down the allotments at the time of the midyear payments.

ELLISON R. PURDY,
Chairman of the Committee.

WHY NOT GIVE IT AN HONEST TRIAL?

Editor THE AMERICAN FRIEND:

The article "It Works! Try It!" by Edgar T. Hole which appeared in *THE AMERICAN FRIEND* for March 4 has stimulated my mind to several lines of thinking to which I should like to give expression in certain propositions.

1. The local and Yearly Meetings are primarily responsible for the foreign mission work of the church. In the beginning

practically all of the foreign work was started by Yearly Meetings. Later it was placed under a Board of men and women chosen by the Yearly Meetings in annual session. This placing of administrative responsibilities upon a group of Yearly Meeting representatives did not lessen the moral obligation of the Yearly Meetings to continue the support of the work.

2. The nature of the work done by the church abroad necessitates the guaranteeing of a regular financial support. The work of some Boards is of such a nature that if financial support is withheld no human being will suffer want. Most of the Boards do not have to guarantee to pay unless they receive funds with which to do their work. But with the Foreign Board it is different. Missionaries have to be supported. Salaries have to be paid. Taxes and rent have to be cared for. Medical and school supplies have to be purchased. Furlough travel and living expenses of missionaries who are resting at home must be met. In other words, the Foreign Board has to guarantee to pay sums of money regularly in order to carry out the foreign mission program of the church.

3. The time has come when the Yearly Meetings should underwrite their share of the foreign mission budget and instruct their treasurers to pay one twelfth of it each month. In making up its budget the Foreign Board asks each Mission to send in a list of its financial needs for the coming year. These askings are based upon actual work being done and living needs which should be met immediately. When these askings reach the Foreign Board office they are carefully analyzed by the Executive and Finance Committees. Then they go to the Board which, let us remember, is composed of representatives chosen to act in behalf of the Yearly Meetings. The Board examines each field's askings with prayerful and painstaking care. Often certain items of importance are omitted. Finally the askings are passed upon and their total is the Board's budget for the ensuing year.

The Yearly and Local Meetings are asked to take their share of this budget. Usually assent is given to the amount suggested. And then, as a rule, very little happens for from six to ten months. The Board runs behind and has to borrow at the bank to pay the bills due on the fields.

Finally the situation becomes so desperate that an eleventh hour high pressure campaign for funds is staged during February and March. Friends are urged, prodded and threatened and usually they respond with enough so that the Board is left with only a few thousand dollars indebtedness.

This system is not right and should be changed. It tends to break down the morale of the missionaries abroad. It causes the native workers to question the integrity of the church in America. It results in bank borrowings and interest payments. Enough interest has been paid this year to more than keep a worker on any one of our fields. It is a slack and disgraceful method of doing the Lord's business and should be corrected.

What might be the results of accepting the proposition suggested above? Well, it might result in less money being given with a resultant cutting down of the work done. This would be sad, but it would be far better to honestly pay for the work being done instead of drifting along with an inflated work which is running the church into debt. If the church is only willing to pay \$75,000 (or any other sum) for foreign missions, the Board should know it and work accordingly. The work which would be paid for would be done with far less anxiety and greater joy and efficiency than an inflated work based upon unrealized hopes.

But I wonder if such a course might not do something fine for the church. I wonder if it might not bring Friends a new sense of responsibility for their share in the work. I wonder if it might not stimulate many to renewed energy. I wonder if it would not give a new dignity, poise, assurance and respectability to the work.

Why not give it a trial during the coming year? A number of local meetings have adopted the plan of paying one-twelfth of their share of the budget. They have not fallen behind with their payments. Neither has the treasurer had to borrow to make monthly payments.

If each Yearly Meeting would officially accept its share of the budget and apportion to each local meeting its share, and if each local meeting would determine to raise one twelfth of its share each month and forward it to the Yearly Meeting treasurer promptly, then there would be no necessity for borrowing. The Board could pay one twelfth of its budget each month. No missionary would have to plead for funds to pay his food bill. Confidence, hope and enthusiasm would overflow and the whole church would be freed from the drag and disgrace of the present situation.

Is it not worth giving an honest trial?
B. WILLIS BEEDE.

PERVERTED AMERICAN HISTORY

Editor THE AMERICAN FRIEND:

The phrase stated above is the caption of an article appearing in the February number of *Harper's Magazine*, written by Harold Underwood Faulkner, Associate Professor of History in Smith College. His manner of treatment is so direct and the problem it presents is so vital that anyone who has any degree of interest in the subject of education for peace can not afford to miss reading it. It is especially called to the attention of those who are concerned about the char-

acter and subject-matter of the courses being given in history in our schools. Teachers of history will find in it much that is provocative of thought and may possibly find in it incentive for a new crusade. Indeed, such was the suggestion of a fellow teacher in history after he had carefully read the article. Although not a pacifist and having served in the World War he stated that if the proposition of the American Legion became an actuality he would feel justified in leaving his work and "taking the stump" against such un-American procedure.

Professor Faulkner's main proposition is a slight change in a startling statement made some time ago by Henry Ford and to which much notice was given. His revision reads, "Some history is bunk," especially if it is to be considered in the light of what some "professional patriots" are attempting to make it. It is the result of the "Prussianization of American Institutions" and is shown in an "effort of the busybodies to impose upon the school systems their own interpretation of history and politics"—natural enough in an autocratic state but certainly an innovation in an American democracy. The older text-books aroused little objection but the newer ones, which are the result of the discovery of new facts, and which, among other things, take account of economic and social phenomena, seem to be unsatisfactory in their failure to emphasize our monopoly on heroism.

The heresy-hunters are not satisfied with the degree of hatred expressed toward Great Britain in telling the story of the American Revolution. This attitude is expressed by one Charles Grant Miller in a set of syndicated articles appearing in 1921 which were the chief stimulus to the action of the national convention of the Knights of Columbus of that year in the adoption of resolutions calling for plans "to oppose error in history and to encourage their revision," for which \$1,000,000 was to be spent. This movement soon drew to it the Sons of the American Revolution and many other patriotic and fraternal organizations. In their conventions from 1922 to 1925, the Sons of the American Revolution passed vigorous resolutions of the same order and this protest against the so-called un-American histories seems now to be the chief interest of the organization. Professor Faulkner points out that they have shifted from doing a very valuable piece of work to making attacks on some of our scholarly and readable books.

The politicians next stepped into line and soon many cities started investigations. The report of a committee in New York City was to the effect, to use Professor Faulkner's telling sentence, that "the poor, misguided authors had tried to write history when what they should have done was to concoct nationalistic propaganda." The state legislatures have taken up the cry and the laws passed have by no means been allowed to become dead letters. "One of the most deplorable features of the agitation is that the opposition to texts has been in almost

direct ratio to their accuracy and literary charm. The better the book the more the 'patriots' hate it."

The chief criticisms offered against text-books are stated and admirably answered by Professor Faulkner. He then turns to the theories advanced regarding the places of history in our schools and says, "Hardly anywhere does one find even the feeblest appreciation of facts for the sake of knowing truth or of making the society of the past or present intelligible."

The damage being done is evident: (1) in the effort to throttle free speech, (2) in the proportions to which the agitation has grown, and (3), which is the climax, in the announcement made by the American Legion that it will soon issue "an ideal school history" in which effort it is being supported by more than twenty patriotic and educational organizations.

The book referred to is to be called "The Story of the American People" and is to be used in the Seventh and Eighth Grades. It is being prepared, not by a trained historian but by a Professor of English. It can scarcely be classed as history. He quotes Professor Van Tyne as saying regarding it, "if universally used 'our' next generation would behave like an unsufferable cad toward the rest of the world" and in closing his discussion says that it "will produce a bigoted and stereotyped nationalism which is far from being citizenship" and, moreover, "will show a deplorable subservience to the rule of the ignorant."

Viewed, then, in the light of the scientific method of writing history and of the growing spirit of human brotherhood, Professor Faulkner shows this movement to be one of the most harmful tendencies in the political and educational life of America. Certainly the position he has so courageously taken ought to be seconded by a host of American citizens and defended with equal firmness.

HOMER J. COPPOCK.

Chicago, Illinois.

NOTES FROM NEW YORK

The old Gramercy Park Meeting-house has been the scene of many activities this winter. John Thomas, President Binford, from Guilford College, Dr. Alex. C. Purdy, Wm. J. Reagan, S. Edgar Nicholson, Margaret Holme and other ministers have been acceptably present. Stereopticon Lectures have been given by Col. Evan A. Watkins of Gen. Allenby's staff, Eleanor W. Taber, J. Lindley Spicer, and William Sloan. A course of lectures, following the midweek meeting for worship upon "Religious Psychology," have been well attended.

A new meeting for worship, and a Bible school has been established in Montclair, N. J. This is a joint meeting with Friends of the other branch. There are many Friends residing in northern New Jersey.

The Reception Committee has arranged several enjoyable socials which have been well attended. A proposition to build a co-operative apartment house upon the lots

now occupied by the Twentieth Street Meeting-house, has developed much interest. The majority of the members favor such action. If carried through it would give ample meeting accommodations and provide a much needed income.

The New York Monthly Meeting has sent out a letter "To all Lovers of Goodwill" addressed to ministers and teachers in greater New York, in regard to compulsory military training. The parallel quotations from The Military Text book and the Bible are very pertinent. The Young Friends' tea meetings have been held monthly, alternating, in the meeting houses of both branches. Eliza Heaton Taber, and Arlando Marine and wife are enjoying a trip to Mediterranean lands and palestine.

"The Friends Adult School in New York" celebrated its twenty-first anniversary by providing a dinner in the Meeting-house for more than one hundred. In December, Christmas dinners were provided at a restaurant for two hundred and forty-five men. Eighteen were helped to get work. Two hundred men are pledged to read some Scripture prayerfully, every day. For this purpose they have been provided with the red marked Gospels of St. John. The Helping Hand Bible Class meets every Monday evening for the study of the International Lessons. Most of those who attend are not Friends. Khalel Totah, a Syrian Friend, who was head master of the Government Normal School in Jerusalem, is at Columbia University, to secure his Ph.D. He gave an illuminating talk upon "The Holy City" at the last monthly meeting of The Missionary Union.

TOBACCO

The following essay was written by a ten year old school boy. It will be of interest to know that he is a great grand-son of William H. Coffin who died recently in California at the age of one hundred years. We are glad to see the boy following in the footsteps of his very worthy Quaker ancestor.

Tobacco is very harmful; it clogs the mind; it makes the person that smokes it very weak; it destroys the body and makes life shorter.

Twenty-seven hundred boys and young men start the use of tobacco every day.

Tobacco is raised on many acres of land which would make many and many more bushels of wheat.

Much property is destroyed by fire from carelessness in use of matches by smokers.

It is the same as putting money in the fire when you buy a package of cigarettes; besides it is destroying the body.

Most of the people that smoke know that it is harmful but they have the habit and can't stop it very easily.

More than one fourth of all the people of the United States use tobacco.

No boy under sixteen should use tobacco and of course no one of any age should.

Fairmount, Indiana.

QUAKERDOM • AT • LARGE

Dr. Hans Albrecht of Hamburg, Germany, one of the leaders of the German Friends of Quakerism, arrived in New York, March 17, and will remain in the United States until April 29, visiting several Quaker centers.

Rufus M. Jones of Haverford, Pa., will give a series of Four addresses at the Ridgeview Congregational Church, White Plains, N. Y., March 28-30, on the general topic "Inward Ho! a Consideration of the Building of the Inner Life." The subjects of the four addresses will be "A Conquering Faith," "Experience and Practice," "The Armor of Light" and "The Benediction."

William J. Sayers, pastor of Friends Memorial Church, Muncie, Indiana was recently re-appointed to membership on the Indiana State Board of Charities and Correction. This appointment has been conferred upon him by three consecutive governors. A member of his congregation, Harry Retz, a son of Gertie Retz, a former Friends minister, has been recently appointed chairman of the Board of Safety.

Margaret Jones, a member of the office staff of the American Friends Service Committee in Philadelphia, Pa., who is visiting Friends Colleges in the interest of Home Service Work spent a few days last week at Earlham College conducting conferences. She also addressed the staff at the Five Years Meeting Central Office and told something of her visits to Penn College, Friends University and Nebraska Central College.

Samuel L. Haworth speaking at Guilford College Chapel recently showed why, in an emergency, a stiff backbone and a well-balanced brain are necessary. Although one does not like to be conspicuously original in order to make a success, it is necessary to stand alone at times. One should be sure of his ground in taking a position regardless of the position that others might take. A person who develops an individual initiative accomplishes more in cooperation with others than one who follows the crowd.

Anna L. Curtis of New York expresses pleasure over the responses to the recent appeal which appeared in *THE AMERICAN FRIEND* to help a German family. These came from three different cities, one of which was sufficient to meet the need, and the other gifts, with the consent of the donors, have been applied to meet other needs of those equally worthy of help. "The appeal," she says, "has shown how sympathetic are many of the readers of *THE AMERICAN FRIEND*, and I am happy in realizing this."

Dr. William I. Hull, Professor of History, Swarthmore College, has been named American Professor in the Academy of International Law at the Hague for the 1926 session. Last year the Academy was attended by 260 students, chiefly teachers and graduate students of international law. Dr. Hull will give a course of lectures and conferences in August on the general topic of International Organization and a special one on International Reconciliation and the Jurisprudence of the Council of the League of Nations.

Friends could not support the "Geneva Protocol" without reserve because of the Sanctions Clauses, writes Hilda Clark, and many are held back from whole-hearted support of the Covenant of the League for the same reason. Since many regard this hesitation as putting stumblingblocks in the way of countries who are working to abolish war, it is the more incumbent upon us to throw our whole energies into convincing the country and the Government that we should bind ourselves, at least to this extent, to act on principles of law without reserving the right to decide disputes by force.

Joseph Burtt Davy of London Yearly Meeting who recently visited Friends on the Pacific Coast makes the following observations in the interest of efficiency in the spread of Truth: (1) It is of great importance to the spread of our views of Truth that Friends' Meetings for Worship be maintained at strategic centers on great travel routes, e. g., Vancouver, San Francisco (or Berkeley nearby). (2) That Friends passing through such ports should be willing to go out of their way, if necessary, to attend and support such meetings. (3) That these meetings should be advertised regularly in the local papers, each Saturday along with the notices of other Church services. (4) That in view of the expense of such advertisement, and the fact that often there are so few Friends resident at such centers, the expense of such advertisement should be borne by the Yearly Meeting fund, as an item of propaganda.

C. Y. Hsu, of Oxford, writing on England through the eyes of a Christian Chinese says, "of English religious organizations I like the Society of Friends because Quakers in this country have been the pioneers of social reform work. Their pacifism, which is unfortunately attacked by many Church members, is the thing most striking to me. I heard a minister approve of the necessity of war as well as the necessity of religion. But Quakers stuck to their pacifism, and many of them suffered imprisonment during the war. War in the eyes of Quakers is an

evil, and there is no possibility of believing in both 'God and gun,' while many Christians who are not Quakers tried to justify the power of the gun with the idea of God. Simplicity is one of the Oriental's characteristics. The Quakers' silent worship is so simple that it liberates itself from all sorts of doctrines, creeds and even sacraments, which are regarded to some extent by other denominations as the essence of Christianity."

The annual report of the Woodbrooke Council which includes the report of the Woodbrooke Settlement and also of the Extension Committee of which M. Catherine Albright is chairman, has come to hand. Two outstanding events mentioned are, first, the return to Birmingham of Dr. Rendel Harris, and second, the founding of the Central Library at Rokesley, Selly Oak, made possible by the generosity of George and Edward Cadbury, which has been appropriately named the Rendel Harris Library, and the nucleus of the books includes some seven thousand volumes presented by Rendel Harris. Valuable books from the libraries of John Wilhelm Rowntree and William C. Braithwaite have also been added. The daily life and work of the Settlement has quite maintained the standard of previous years, and as regards the study there is welcome evidence that the quality is being well maintained. The Extension Committee has planned for three Summer Schools, the first to be at Jordans early in July with Rufus M. Jones and Dean Inge as lecturers. The Swarthmore Lecture will be given this year by A. Neave Brayshaw on the subject "The Things that are Before Us."

Hilda Clark, writing on the Next Step Away from War in a recent issue of *The Friend* (London), says that "there are times when it seems as though Friends can only preach an ideal to which they wish their country's policy to be directed, knowing that in the tangle and compromises of politics there is no immediate measure for which public opinion is ready that would certainly lead to this ideal. Today there is one straightforward step which we can urge the Government to take without this fear, one which a very large number of people in the country are prepared to take, the step of committing ourselves to the jurisdiction of the Permanent Court of International Justice, so that at least for the kind of dispute with which this Court is competent to deal occurring between us and any country which has also accepted the Court's jurisdiction, we do not keep open the loophole allowed by the Covenant for war. This may seem a small step, but it is important to recognize both its importance and its difficulty, and in

passing it is worth noticing that it is one of those small steps which go straight towards our ideal, which involve no compromise of our principles and make further steps in the same direction easier."

NEWS OF OUR MEETINGS

The following resolution was adopted at a Quarterly Meeting conference held at West Union Friends Church, Monrovia, Indiana, March 8. The conference was called by the Executive Committee of the Quarterly Meeting in connection with all the local finance committees and missionary societies to consider the responsibility of the meeting of White Lick Quarterly Meeting in the united program of the Church. "Resolved, that as representatives of the meetings of White Lick Quarterly Meeting, gathered in a Quarterly Meeting Conference, that we record the appreciation we feel for the part we have in the united program of the Church, and the conviction we share that each local meeting of the Quarterly Meeting should make a determined effort to support our united program to the full amount expected of it, by the close of this year, March 31, 1926." Signed on behalf of the Conference by John Compton, chairman of the Executive Committee, and Lyman G. Cosand, evangelistic superintendent. By invitation, Richard R. Newby, Yearly Meeting superintendent, addressed the conference pointing out that as individual members of the Monthly, Quarterly and Yearly Meeting of the Five Years Meeting we are a part of Christ and of Christ's program, therefore, if we fail, Christ's program fails that much.

The first number of the *North Holtville Friend* has come to hand, published in the interests of the North Holtville, California, Friends Community Church and neighborhood, and bears on the cover page a picture of the church and of the pastor, George Taylor. This neat four page little paper tells of the leading activities of the church where most of the readers live, which has been in their midst for nearly twenty years. The Bible School has started an Aeroplane Race, the membership being equally divided and will progress by points scored, the losers to furnish a banquet for the winners. A small troop of Boy Scouts has also been started recently. At the Sunday evening services the pastor is giving a series of talks on "What God Says to Me Through the Tabernacle," illustrated by a complete model of the Tabernacle of Moses.

The Des Moines Quarterly Meeting was held at Des Moines, Iowa, on March 6. President H. Edwin McGrew, and Mrs. McGrew, of Penn College, were most acceptably in attendance. About 60 Friends had lunch together at 6 o'clock, after which a short service was held, and the meeting adjourned to hear Geo. Sherwood Eddy in his masterful address, opening the Religious Life Emphasis of this city. On Sunday

morning, eighteen associate members, who had recently requested that their names be transferred to the active list, were received, together with five requests for membership. President McGrew gave a few well chosen words of welcome. A large number of those transferred was a boy's class known as the Edwin McGrew Class.

Friends at Central City Nebraska recently enjoyed the very great privilege of having Maria C. Scattergood, Mary Ida Winder and Elizabeth Marsh with them for several days. The messages of these visiting Friends were very greatly appreciated both at the Meeting and at Nebraska Central College. Maria Scattergood and Mary Ida Winder also spoke a number of times in the schools of Central City and at other gatherings. Since Mary Ida Winder and Elizabeth Marsh are both graduates of Nebraska Central College and Elizabeth Marsh's parents reside a few miles from Central City, it was especially pleasant for them and for their many friends to have such a visit. An informal reception was held in honor of these three visiting Friends which was well attended and very greatly enjoyed. (Such visits as these are a true inspiration and result in much good.)

The observance of College day in Central City meeting is arranged for each year by the College Auxiliary of Nebraska Central College. March 14 was so observed this year and all were very happy to have Edgar T. Hole give the address. He is now at Central City assisting in launching the "Greater Nebraska Central College Campaign." He gave a most timely address to a large audience using as his subject Deuteronomy 31:14, "And the Lord said unto Moses, Behold thy days approach that thou must die; call Joshua and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went and presented themselves in the tabernacle of the congregation." Age and youth must cooperate in preparing youth for leadership. The College Auxiliary has just made a pledge of \$1000 to the new campaign fund.

Oskaloosa and Penn College have been favored with several Friendly visits during February and March. Maria Scattergood, representing the American Friends Service Committee, and Mary Ida Winder, Secretary of the Fellowship of Youth for Peace spent several days here giving Messages of Peace and Good Will. They spoke to seventh and eighth grades in four ward schools, in High School, Penn College chapel and in a meeting of the League of Women Voters, besides giving talks in Friends Meetings. Margaret Jones, of the A. F. S. C. office, visited the college interviewing some forty students in the interests of the home service work. The response to her appeal was most gratifying. Thomas Q. Harrison, representing the A. F. S. C. and

Fellowship of Youth for Peace, but coming under direction of the State Y. M. C. A., spent a day at Penn in his tour of the colleges of the State. He spent a busy day speaking to the entire student body and smaller groups. He and his messages on World Peace and related subjects were enthusiastically received.

Boise Valley Quarterly Meeting was held at Greenleaf, Idaho, February 26-28, with the gracious presence of the Lord manifest at each session. At the meeting on Ministry and Oversight, Abram Astleford presented Jesus Christ crucified as the hope of a lost world and exhorted all to faith in him as Savior and Lord. The C. E. rally in the evening was a helpful occasion. Saturday morning, Carey Jessup considered the reply of Jesus to the question of tribute money raised by the Herodians, of the resurrection by the Sadducees, and of the greatest commandment by the Pharisees. The trend of the times is to refuse Jesus' interpretation of life and those who reject him have nothing left for them but woe. The meetings on Sunday were times of blessing. Calvin Choate brought the message in the morning and Herman Macy in the evening.

Friends at Pelham, Ontario, are arranging for an Easter Rally which will be the sixth anniversary of their Union for Worship, the first union meeting being April 4, 1920. The pastor, Fred L. Ryon, has been shut-in for six weeks and unable to continue his work. His wife, Olive Ryon, with Stanley VanEvery and William Brown have unitedly been able to keep up the Effingham work also.

A number of the Friends and neighbors in the community at Wooler, Ontario, honored the 82nd birthday of W. Asa Rogers by gathering at Garrett Nelson's home and presenting him with a purse. Lydia Nelson's services as the teacher of the Junior Fellowship Class were also recognized by a gift from her class. The Bible School and Meeting are very much appreciating the presence and help of William G. Orvis.

At its recent session, Coy L. Morgan, the clerk of Gate Quarterly Meeting in Oklahoma was directed to send the following letter to President Coolidge, Senators Pine and Harrell of Oklahoma, Congressman Garber of the district, the Governor and State Superintendent of Education, and also to the State officials in Texas: Gate Quarterly Meeting of Friends composed of about four hundred members located in Oklahoma and Texas, meeting in official session, desires to call to your attention the subject of military training in colleges and public high schools. We feel that the policy of the War Department in promoting and extending such military training, is unwise and dangerous to the best interests of our nation. Today as never before all realize the awfulness and essential sinfulness of war. As a

means of settling disputes it is now seen to be futile and suicidal. It is a blind alley leading only to chaos and destruction. Military training can mean nothing but an endorsement of war and a preparation for war. It seems to us that a system which seeks to instill military ideals in the minds of our students is a distinct menace to the peace of our nation and highly detrimental to the best development of the individuals involved. We respectfully urge you to use all your influence and authority to bring about an abandonment of this policy. Help to free the rising generation from the blighting influence of what we believe is an un-Christian and undemocratic system.

The Friends Church of Colorado Springs are planning an all-day service on Easter with basket dinner at the Church for Friends and friends of Friends. The pastor, Lawrence Linton, adds that any one who may be passing through and could stop off will be gladly welcomed.

Shawnee Quarterly Meeting convened at the Kickapoo Mission, where Philip and Susie Frazier are missionaries, March 12-14. Perry Haworth and Iola Stein were the visiting ministers. The Friday meeting was a time of blessing and Perry Haworth gave a splendid message to Elders, Overseers and Ministers, out of his rich experience, using John 15:16 as a basis of thought. At night, Lois Parnell addressed parents on their responsibility to children and on the necessity of Christian education. The next morning after a profitable prayer and praise service, Perry Haworth again spoke on the "reason for the hope that is in you" clearly expounding the doctrine and principles of Friends. Saturday night, Iola Stein spoke on "A Good Soldier," in much liberty of the Spirit, which was greatly appreciated. Perry Haworth brought the message Sunday morning and Francis Jones in the evening. One young man who had never been to church before, said in testimony afterward, "I came to listen and went away saved." Philip and Susie Frazier were rejoicing, feeling that it was a beginning toward winning a fine group of about 20 young people who attend services regularly. Several Indians were in for the evening service. Friends wish to acknowledge the splendid manner in which the Fraziers entertained the Quarterly Meeting with the help of four other families. The Bollands from Norman, Oklahoma, were present on Sunday and their Spirit-filled testimonies were a blessing. The Friends at Union are completing a splendid church building and the date of dedication will be announced later.

Le Grand, Iowa, Friends celebrated their annual Church Day on Wednesday, March 10. It had originally been announced for a month earlier, but had to be postponed because of the large amount of sickness throughout the community. Bad roads, a snowy day, and some sickness reduced at-

tendance somewhat; but there was a large crowd of members and friends of the Church gathered in for the enjoyments of the day. The basket dinner was of course a central feature. At noon the school children and the teachers came over, and all lined up for the cafeteria dinner. It was a hungry crowd, but all were filled. Good fellowship and jollity marked the whole day, everything was well arranged. In the afternoon a short but excellent literary and musical program was presented. On Saturday night, March 6, four Penn College students, led by Chas. O. Whitely, Yearly Meeting Superintendent, gave a literary and musical program at Le Grand. A large and appreciative audience listened to the marimba-phone duets and solos, the readings, and the vocal, cornet, and piano solos.

PLANS HOMECOMING

Scattered over the United States are people interested in Beech Grove Meeting of Friends, near Wilmington, Ohio, who will be glad to know that plans are well under way for a Home-coming Day here the first Sunday in May. I. Lindley Jones of Bloomington, Indiana, will be the speaker and music will be provided by the Gospel Team Quartet from Wilmington College. There will be morning and afternoon services with ample time between for visiting with old acquaintances. The members want to meet and enjoy the company of some who used to be prominent in Beech Grove community; it will do these good to return to the welcome awaiting them; and it will give the church a great deal of encouragement, bring a challenge and awaken them to their heritage in religious freedom. The speaker is well known having graduated from Wilmington College and served several meetings in the vicinity as pastor, also at Knoxville, Tenn., at Greensboro, N. C., and now at Bloomington, Indiana. Any who can come to this meeting are requested to write the pastor, H. Millard Jones, Wilmington, Ohio, beforehand that the necessary accommodations may be well provided for.

MISSIONARY CONFERENCE

The Mid-year Conference of the Woman's Missionary Union of Western Yearly Meeting will be held at Westfield, Indiana, March 30, 1926, beginning at 10 a. m. The theme of the morning session will be "Missions as the Great Objective of the Church" with five prominent women making different approaches. Following luncheon and the fellowship hour the second session will consider the best thing our society has done the past year, and the aim and purpose of the W. M. U. Richard R. Newby will give an address on "Our Missionary Standards," and the Stuart sisters will have charge of the music. Take bus from Indianapolis. Paved road to Westfield.

Christian discipline means the uprooting of self-gratification and self-will.

MINISTERS' SHORT COURSE INDIANA YEARLY MEETING

No doubt the ministers of the Yearly Meeting have been wondering whether we were to conduct a short course again this year, and if so, when and where it would be held. We are glad to announce through THE AMERICAN FRIEND, that plans are nearing completion for the course and the programs will soon be sent out. It is important that ministers observe carefully the date and plan their work so as to be able to attend. May 3-7 has been set for the course this year, the first session to be held in the dining room when a dinner and fellowship meeting is being planned to be followed by a Short Course sermon at 7:30 Monday evening.

It is the purpose to pay all the cost of board and lodging of pastors and evangelists in active service the same as last year.

THE PLACE

It will be a joy to our preachers to learn that we are to meet at Fairmount again this year. Fairmount Friends have completed the improvements in the Church building and the kitchen and dining room have been enlarged and made much more attractive and home-like. Those who attended last year will remember what splendid and helpful fellowship we had at that time and will be sure to want to come again.

Percy M. Thomas, pastor of the Fairmount Church, is secretary of the committee again this year and you should report to him, at an early date, your purpose to attend that lodging may be provided.

CHAS. E. HIATT, *Director*

PERCY M. THOMAS, *Secretary*.

INTERNATIONAL SUNDAY SCHOOL LESSON

April 4, 1926

Jesus Appears to His Disciples. Easter Lesson. John 20:24-21:25.

Golden Text: "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. John 20:29.

Devotional Reading: Rev. 1:9-18.

Intermediate and Senior Topic: Jesus Appears to His Disciples.

Topic for Young People and Adults: Loving and Serving the Risen Lord.

Daily Readings

M.—The First Easter Morning. Mark 16:1-10.
T.—Jesus Appears to Two Disciples. Luke 24:13-17; 26-31.

W.—Jesus Appears to the Eleven. John 20:24-29.
T.—Christ the First Fruits. I Cor. 15:12-23.

F.—Our Resurrection. I Cor. 15:50-58.

S.—The Spiritual Resurrection. Rom. 6:1-11.

S.—John's Vision of Christ. Rev. 1:9-18.

There would be no New Testament, if there had not been first a Christian Church, a Church of "that extraordinary spiritual vitality that confronts us in the New Testament." No such Church would have existed if a group of people had not been thoroughly convinced that Jesus Christ was alive from the dead; so as, Dr. James Denney claims, the New Testament is itself an evidence of the resurrection of Jesus.

But Thomas.... was not with them. (v. 24). We are apt to assume that this was Thomas' fault and to moralize about the man who stayed away from prayer meet-

ing, but all without conclusive evidence. We have this valuable lesson because Thomas did miss the first gathering.

Except I shall see. (v.25). This is the same man who said, "We know not whither thou goest; how can we know the way?" At least one cautious man like this, one who is strong on detail, is good for every group. He helps, too, to contribute evidence for posterity. Are we sometimes too harsh with the so called doubter?

Reach hither thy finger. (v.27). In spite of what he has said Thomas felt no need to do this. Often personal contact makes absolutely unnecessary those technical evidences that have been demanded.

Blessed are they.....yet have believed. (v.29). An exaltation of the spiritual, a peculiar blessing upon belief that does not demand material evidence. It is as if Jesus said: "You have been so slow to believe this that it has been necessary to appear to convince you that I am really living. You have now believed because you have actually seen me, but there are myriads coming after that will not see me as you see me now. Blessed are they that never having seen me, yet believe."

Feed my sheep. (ch. 21:15-17). Here we have Jesus once more among the common things of life, directing the, casting of the net, building a fire for breakfast, joining in the morning meal, and out of it all two great imperatives emerging, love and service. It is good for us to tell the Lord we love Him, to repeat it again and again, for it makes a way for Him to move us to service for those whom He loves.

ELLISON R. PURDY.

BIRTHS

FRAZIER—To Orla and Inez Frazier, Detroit, Michigan, November 30, 1925, a daughter, Ellen Joan.

DEATHS

GARDNER—At his home in Cottage Grove, Indiana, March 13, 1926, Aaron Gardner, son of Stephen and Joanna Gardner, aged 66 years. Born in Iowa, of Quaker parentage, he came with his parents in his first year to Indiana. He married Minnie Sanford who, with one son and one daughter, survives him. He was a prominent Friend in his community, for many years a teacher of the Bible Class, and ever ready to do his part in promoting the welfare of the Church. He had been successful in business and was generous in benevolent work having contributed liberally to Earlham College, to the United Budget and to his home Meeting. He will be greatly missed by a large circle of Friends. Aaron Napier and Esther Cook of New Castle were in charge of the funeral service. Interment at College Corner, Ohio.

GREEN—At Indianapolis, Indiana, February 26, 1926, Margaret Green, aged 81 years. She was a lifelong member of Friends who spent her early life at Lynn, Indiana, and was a member of Muncie Friends Memorial Church at the time of her death. Interment at Muncie, Indiana.

HINSHAW—At his home in Bloomington, Indiana, February 17, 1926, very suddenly from paralysis, John R. Hinshaw, aged 81 years. He is survived by his wife Gulielma, who for more than fifty years walked life's pathway by his side. Impressive funeral services were held at the Friends Church, the pastor, I. L. Jones being assisted by Lewis E. Stout, of Plainfield, and George H. Moore, of Ridgefarm, a former pastor. He was a most loyal and dependable member and filled many places of responsibility in the local meeting where he will be greatly missed.

KIDDER—At Kokomo, Indiana, February

17, 1926, Josephine, wife of H. G. Kidder, and a valued member of Union Street Friends Church, in her 62nd year.

MORGAN—At Wilmington, Ohio, March 3, 1926, Orpah Morgan, daughter of Gerard M. and Mary Coffin Johnson, and widow of Milton Morgan, in her 77th year. Born at Leesburg, Ohio, she was educated at Earlham College and the Normal School at Valparaiso, and taught school until her marriage in 1886. Their son Edwin Tasso was born at New Sharon, Iowa, and after his father's death in Colorado in 1903, he came with his mother to Wilmington. She was a devoted mother, an earnest Christian and taught the Helpers Class in Bible School with marked ability.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA

Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

MINNEAPOLIS, MINN., FRIENDS CHURCH

First Avenue South at Fourteenth Street. Take Nicollet Ave. car to Fourteenth St., and walk one block east. Meeting for Worship 10:30 a. m.; Bible School 12 m.; Christian Endeavor 6:15 p. m.; Mid-week Meeting Thursday at 8:00 p. m. Ellison R. Purdy, Pastor, 2700 Pillsbury Ave. Phone South, 1951.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

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